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The Non-Subscribing Presbyterian

No. 346. JULY, 1935.

LIFE. LIGHT. LOVE.

"God is Love." "God is Light." Light is Life."

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NOTES AND NEWS.

As a special request has been made for the address mentioned in May number by the Rev. R. Lyttle, on the occasion in 1893 when at the burial of a life-long member of Moneyrea, a scandal at the graveside was caused by a Plymouth Brother intruding, with an harangue of a type of doctrine directly opposed to the faith which had been the consolation of the deceased, readers will find the fuller report in these pages.

* * *

Elsewhere will be found an article containing impressions of the Liverpool Conference.

SUNDAY SCHOOL CONFERENCE.

The annual Sunday School Conference was held in Greyabbey on Saturday, 1st June, the Moderator, the Rev. J. Dare Davies, presiding. The opening devotions were taken by the local minister, the Rev. W. H. T. Tilson, M.A.

The special speaker for the day was the Rev. J. McCleery, B.A., of Newry, who gave an eloquent address on "New Sunday Schools for Old."

The successful essayists were as follows—

Senior Grade—First, Master Sam Davidson, Comber; second, Master Joseph Hanna, Newry.

Junior Grade—First, Miss Ethel L. Moore, Ballyclare; second, Miss Jean Davidson, Comber; third, Miss Bella Hall, Raloo; fourth, Miss Roberta Moore, Ballyclare.

In the Temperance Essay Competition, the first and second prizes were won by Masters Glynne and Ivan Davies, Comber, respectively.

Mrs. Ewbank presented the prizes to the Sunday School Essayists, and the Rev. J. J. Magill, B.A., to the successful competitors in the Temperance Essay Competition.

Hearty thanks were accorded to Mrs. Ewbank for her kindness in presenting the prizes, to the Rev. J. H. Ewbank, B.A., B.D., for adjudicating the essays, to the Moderator for presiding, and last, but not least, to the congregations of Greyabbey and Newtownards and the Minister for their very generous hospitality.

All present were entertained to an enjoyable tea at the close of the conference.

By the kind permission of Miss Montgomery, the visitors were privileged to walk through the Demesne and enjoy its many beauties, together with the ancient ruins of the Cistercian Abbey, which was founded in 1193 A.D. by Affreca, wife of John D. Courcy.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

Subscriptions for the first half-year are now due and should be forwarded to the Manager.

THE DIVINE WISDOM.

Wisdom is justified of her children (in succeeding generations).—Matt. xi., 19.

August number published on the **Fourth** Saturday of July. Copy should be in before the **20th** at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

THE SYNOD.

The Annual Meetings opened on Tuesday, June 18th, in the First Presbyterian Church, Belfast, at 2.30 p.m., with that of the Association of Irish Non-Subscribing Presbyterian and other Free Christians. In the absence of the President, Rev. J. Dare Davies, of Moneyrea, the proceedings were opened by the Rev. J. Glynne Davies, of Comber. After the roll was called the Rev. Dr. A. L. Agnew was elected President for the ensuing year, following the custom which has been adopted of making the Moderator-elect of General Synod, President of the Association. The usual routine of business was followed. In the Report of General Purposes Committee, which was accepted, satisfaction was expressed in the union of the Synod of Munster with the Non-Subscribing Presbyterian Church of Ireland. A prolonged discussion took place with reference to the granting of bursaries to students, and this matter was referred back to the General Purposes Committee. At the request of the Committee, Dr. A. L. Agnew and Rev. J. H. Ewbank had been requested for the information and guidance of students for the Ministry to draw up a scheme outlining the necessary procedure. In connection with the Orphan Society it was announced that necessary authority to make an alteration in a section of the Trust Deed had been obtained from the Ministry of Finance.

The Remonstrant Synod of Ulster met at 4.30, Moderator, Rev. P. Godding, being absent, proceedings were opened by Rev. T. Munn, ex-Moderator. Rev. Felix Holt, B.A., was elected Moderator of the R.S.U. for ensuing year. Rev. W. G. Marsden was elected Clerk, and Rev. J. J. Magill Assistant Clerk for ensuing year. The Dividend to congregations sharing in the R.S.U. Sustentation Fund was £47 this year. The reason of the small Dividend is due to unproductive Railway Stock. The list of investments totals £13,524 10s 4d. The reading of the Minutes, followed by Benediction, brought the proceedings to a close.

The N.S.P. Synod Lecture was given in the evening at 8 p.m. in the First House, at which there was a large audience. In the absence of the retiring Moderator, Rev. J. Dare Davies, the proceedings were opened by ex-Moderator Rev. J. J. Magill, B.A.; the Rev. Savell Hicks, M.A., of Stephen's Green, Dublin, engaged in prayer. The lecturer was the Rev. Mortimer Rowe, B.A., Secretary of the General Assembly, Essex Hall, London. His subject was "Freedom, Faith, Fellowship," which he described as characteristic of our "Church," using a term which in England, where the congregations were separate "churches" of independent origin, might be challenged. The Non-Subscribing Presbyterian Church of Ireland, of which this was the Silver Jubilee of its present organisation, was complete in itself as a Church, though an integral section of an organisation which extended from Canada to New Zealand, and from Cape Colony to Aberdeen. Without following the old sermonizing method of dividing his subject into three heads, announcing the welcome words "and finally" closing with a long peroration, he would indicate the heritage which both in Ireland and "across the water" was theirs in common, which it was for them to hand on unblemished, as it had come to them. Freedom, an elusive thing to describe, had more often been abused than understood, often shrinking to meanness and narrowest of human performances. What was the bearing of this ideal on the actual in our churches? Much of our glorying was for freedom. Personally for the speaker, he had no more use for freedom pure and simple than he had for alcohol. The late Dr. Charles Hargrove, of Leeds, who himself had, prior to becoming a Unitarian, been a priest in the Church of Rome, spoke to the lecturer, of a minister to whom he extended a welcome into the Unitarian and Free Christian Ministry who had changed over from orthodoxy. "Now," said Dr. Hargrove, "you will know what freedom is!" Before very long that minister had evidently put a wide construction on "freedom," with disastrous results to the congregation which took long years to surmount, culminating in an expensive litigation. Unless Freedom be interblended with Faith and Fellowship, conditions arise, distressing

and disturbing. At present there is a revolt against Freedom as previously it has commonly been understood, and such tendencies are in full force in Italy, Germany and Russia, sternly ordered collective life instead of individual liberty. Little less stern in Germany and Italy than in Russia, everything subordinated to a collective submission to a more systematic order. In our household of faith were the ancient watch-words — Truth, Liberty, Religion; Freedom, Faith, Fellowship. The faith was not the acceptance of a creed, but mutual understanding and common endeavour. It was a surprise to the lecturer that the majority of Nonconformists in England permitted the pronouncement last year by the Archbishop of York that Christianity in the traditional sense of the term required acceptance of the Nicene Creed, without which no Nonconformist minister might speak from a Church of England pulpit, to pass unchallenged, as in actual fact the majority came under such exclusion.

The Rev. J. J. Magill, in expressing thanks and appreciation of the lecture, for which there would be fuller opportunity next day, called attention to the fact that our Presbyterianism was of older date than our present organisation, dating from the time when it was first brought over from Scotland. Reference was made to Mr. Rowe's most excellent work as editor of "A Golden Treasury of the Bible."

Second day's proceedings began with the celebration of the Lord's Supper by the Moderator, Rev. J. Dare Davies. On the nomination of all the Presbyteries, the Rev. Dr. A. L. Agnew, B.A., was elected Moderator for the ensuing year, and Rev. J. Dare Davies Clerk of Synod. Reports were made concerning "Inventory of Trust Deeds, Trustees, Investments, and Communion Plate," "Admission of Synod of Munster," "New Sites for Churches," "Sessions and Church Committees." The Rev. Alexander Ashworth and the Rev. J. H. Bibby, two veterans in the ministry, have passed away during the year. Rev. J. A. M'Cleery, B.A., S.T.M., is now in the ranks of the ministry. Regret was expressed at the impending departure of Revs. James M'Neil, G. Price Jones, S. P. Whitehouse, B.A.; J. H. Ewbank, B.A. B.D., and they were assured of good wishes in their new spheres. Reports of Presbyteries were received, each showing good work being done in its own Province. Sunday School Committee's Report included that of 1934 Conference at Downpatrick, when over 400 were present. The Sustentation Fund of N.S.P. Church made for the year distributions of £44 17s 6d to each minister.

Announcement was made that Lady Pirrie, a benefactress of the Church, had passed away. The meeting expressed sympathy by standing, and a vote of condolence to Miss Carlyle was agreed upon. Reference was made to good work done by her, especially in the raising of £100,000 for the Royal Victoria Hospital.

The Temperance Committee reported attendance of Rev. D. J. Williams and J. J. Magill at the annual meetings of the United Kingdom Band of Hope Union as representing the Church.

The Moderator in his opening address said that for the first time in history the whole N.S.P. Church from end to end of Ireland was represented. Rev. Mortimer Rowe was asked to sit and deliberate, also Rev. W. Eakin.

A message was sent to the King congratulating His Majesty on his Jubilee.

Mention was made of the fact that that was the centennial of the Association. A large attendance was present.

Rev. Dr. A. L. Agnew elected Moderator; Rev. J. Dare Davies, of Moneyrea, Clerk, and Rev. J. Glynne Davies, Treasurer On Wednesday, Conversazione was held in the Central Hall. Guests were received by the Rev. Dr. A. L. Agnew, Moderator, and Dr. Isobel Agnew. Refreshments were served by the First Church Women's League, and the Rev. Mortimer Rowe, of London, addressed the gathering.

All Souls', Belfast.—Saturday, June 29th, is announced as the date for the annual outing, which this year is to Portrush, travelling from York Street Railway Station at 1.25 p.m. No services will be held during the month of August. The Church will re-open on Sunday, 1st September, when the minister will conduct the services.

THE LIVERPOOL ASSEMBLY.

The Seventh Annual Meeting of the Unitarian and Free Christian Churches was held this year in Liverpool, May 21 to 24. The Lord Mayor gave a reception at the Town Hall. The congregations in Great Britain were represented as was also the Non-Subscribing Presbyterian Church of Ireland. Visitors were present from the United States and the Dominions. Mr. R. P. Jones, as President, in responding to the Lord Mayor, said that as a Liverpool man he was very anxious to "show off" the city. They claimed in proportion to their small numbers, their churches had carried out their duty in the matter of citizenship, and in that respect their record in Liverpool was a very good one. The religious bodies of the City, in extending a welcome to the Assembly, were represented by the Lord Bishop of Liverpool (Dr. David), who was received with prolonged applause. "More than willingly do I come with my friend, the President of the Free Church Council, to bring you greetings which are both representative and personal. From what I have observed and heard of your doings and of your mind, I would say that you have kept yourselves singularly free from that attitude which so often spoils a Christian life. I hope and pray that you may remain free."

The Rev. W. D. Edwards (President of the Liverpool Church Council) made appreciative reference to Unitarian scholars and declared that he would describe a Free Churchman who knew nothing about the contribution of Unitarian scholarship to religious thought as "a rather ignorant and half-developed Free Churchman."

The Service was held in the Central Hall, Liverpool, a vast congregation being present, and an eloquent sermon preached by the Rev. Lawrence Clare, of Montreal, Canada.

The Annual Business Meeting was held on Wednesday, when reports were made from the various departments and activities. The following resolution was passed.—"That the principle of a Voluntary Levy, involving a contribution from each Congregation and Approved Society towards the cost of the annual meetings, at the rate of five shillings in respect of each delegate and minister attending the meetings, as recommended by the Council of the General Assembly, be approved and be now commended to all congregations and societies upon the roll of the General Assembly for their adoption."

On Thursday, Dr Percy Dearmer, Canon of Westminster Abbey, delivered a lecture on "Christianity as a New Religion." In three ways this new religion, the religion of Christ, can be seen: in His life, in His person, and in His teaching. He lived with working men, associated with outcasts, enjoyed the society of friendly Pharisees, discovered children: a genial, cheerful life. In all this His followers have been as little like Him as were His predecessors. But we cannot contemplate Him for long without the thought of His divinity driving in upon us. May we not agree to say that Jesus is not only touched with the Divine, as other men are; the Divine constitutes the whole content of His human life? Through Him we find God.

Ministers' meeting discussed "The Problem of Youth." Women's League announced a gift of £1,000 for Hostel from Executors of the late Miss Ann Hick. Men's meeting discussed "The duty of the Laymen to our Churches." Our people were good givers, but they tended to neglect the maxim "Charity begins at home." The Lay Preachers' Union held its 22nd annual meeting. It aims at training lay preachers and providing efficient courses of study, awarding certificates for satisfactory work, and this year in four cases with honours. "Union for Social Service" and "Anti-Vivisection" found places in the programme.

A prolonged discussion on Disarmament extended into a second day.

CORRECTION.—In June number "Killinchy Congregation," pages 67 and 68, "1910" as the date on which King John passed through the district, should have been "1210." The Rev. Alfred Lancaster was minister in "1885-1886" and not "1865."

At Singapore in a Buddhist temple, there is a quaint inscription explaining Buddha's levitation: "He rised in the air and made them a preach."

"THE EVERLASTING GOSPEL."

Anniversary services in connection with the First Church, Belfast, were held on Sunday, June 2nd, when we were privileged to have as special preacher the Rev. H. Harold Johnston, the author of a number of volumes of lyric poetry (Basil Blackwell, 2/6 each), and of "A Short Life of Christ" (1/-). published by the Lindsey Press, etc.

Mr. Johnson preached in the morning on "Awe," and in the evening on "The Everlasting Gospel." In the course of the evening sermon he gave his own Gospel in a nutshell, which we reproduce as follows:—

"I BELIEVE IN THE LOVE IMMORTAL."

Rightly understood, this is a sufficient Gospel to live, and to die, by in any age or clime.

My profoundest faith, and conviction, is that this life is not all, and that this world is not all. This faith, and this conviction, is fundamentally opposed to what has been, in the main, the faith, and the conviction, of the modern world. This modern faith, and conviction, has been that the Kingdom of God would be established on earth. This has been the deepest motive of our social secular reform.

In my own life, however, I have learned that this motive, by itself alone, is ultimately unsatisfying to the deep soul of man. I have learned, through my educational work, that mere morals only scratches the surface of life's problems, and does not plumb into their depths. And I have learned, through my social reform work, that merely secular remedies, which have an eye only to urgent local and temporary needs or to far-distant millenniums, prove no more than flimsy patchwork when some world-crisis comes along and tears them to shreds and tatters.

In my own personal life this modern Gospel of Progress—Dean Inge calls it "The Superstition of Progress"—has been shattered more than once.

So far as my own personal fortunes in this life and on this earth are concerned, I should find it impossible to justify the ways of God to me. I should find it equally impossible to justify them so far as the sufferings and agonies of many innocent victims are concerned—if this life were all.

And, so far as social progress for man is concerned—and that naive credulity of always sacrificing the present for future impracticable millenniums, the father always faring ill so that the son might inherit the blessing—all this sort of naive credulity would seem to me to have been finally exploded by the tragedy of the Great War.

So that, in my bottommost depths, the only ultimate faith which can possibly console me—the only faith which can, I believe, ultimately console any man—is the assurance, and conviction, that no matter what may happen to my poor body, my immortal soul abides: and that what this life is ultimately for is just this, and no more, that through weal or woe, success or failure, and through all life-experience, good or ill, the soul is nurtured for its eternal destinies. In this attitude, and with this trust, I can confront all that the world may send me, for I know that I can wrest a good out of evil, and a hope out of ill success, and that though men may destroy my body, they cannot destroy my soul.

This is the faith invincible, and though all the storms of life should beat against it, and all the world be moved, this faith abides.

And, further, some of us are determined not to be put off any longer with your distant panaceas and millenniums, and we are resolved to enjoy the present, and to sacrifice it for nothing less than eternity.

The services were enhanced by the carefully prepared and fine rendering of Anthem by the choir, with Mr. Albert Taylor's beautiful organ accompaniments and by the singing of "How Lovely are Thy Dwellings, Lord" by Miss Victoria Gordon, the principal contralto. Collections were taken for the General Assembly of Unitarian and Free Christian Churches.

THE COLLECTION—"And ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deut. xvi.

OBITUARIES.

Miss Helen Brooke Herford.

We read with regret of the passing of Miss Brooke Herford. The memorial service is referred to in "The Inquirer" of June 8th, which took place in Rosslyn Hill Chapel, Hampstead, on May 30. The note of the service was one of thanksgiving for the life and the work of a widely known and well loved friend of many people ; an eager and enthusiastic worker in many causes. We have a clear recollection of the meeting at the house of Lady Lawrence, Lancaster Gate, W.2, when Miss Herford founded "The League for British Women," which afterwards became "The Women's League." Another lady who was present at the meeting—Miss Lawrence—became wife of a minister of Mountpottinger, and the Hall attached to the Church is a memorial to her.—Ed.

James M'Keown.

The Banbridge congregation has suffered a great loss by the death of a most faithful worshipper, a conscientious worker, member of committee, and elder. Mr. James M'Keown was always punctual and regular in his attendance at public worship, and a true lover and loyal member of his Church. For many years he was Chairman of Committee. He had been ailing for some months, and passed away very peacefully within two weeks of attending the May Communion Service. A very large following attended the funeral, showing the high respect in which he was held by a wide community. In making sympathetic reference from the pulpit, the minister emphasised the necessity for the youths to take an early interest in the church worship and activities that they might be prepared to fill the gaps when such faithful servants are called to higher spheres. The Banbridge Church feels its loss very keenly, and its deepest sympathy is extended to the widow, sons and daughters, all most valued church workers.

James Aicken.

There passed away on May 31st the oldest life-long member of the Crumlin Church at the age of 86 years and 6 months. The records show that more than forty years ago James Aicken was a member of the Church Committee, and his service was doubtless older still. He was in charge of the Church property and exercised a greater faithfulness in his duty than many of his friends have realised. "One of the decentest men that ever lived," he will be sadly missed, for his breadth of mind and staunch devotion to his Church and faith. Our deep sympathy is with the widow and two remaining sons, in one of whom, we are happy to know, the example of his father is continuing in the service of the Church Committee, and in general devotion to the worship and work of the congregation.

G.P.J.

LAYMEN'S LEAGUE.

The Committee of the League arranged a visit to Templepatrick Old Meeting House on Sunday, 26th May. About 35 members turned up. The morning was a glorious one, and the run per bus was made in ideal weather. Rev. A. Turner and the Templepatrick friends gave us a hearty welcome. The service in the old church, which was well filled, was exceedingly helpful and the congregation joined heartily, Rev. A. Turner officiating. After the service the members strolled through the village which lay bathed in sunshine. The association of the old church with the late Sir John Campbell and other prominent members of our Non-Subscribing Church was again brought vividly to our recollection. A delightful run back by an alternative route left us in Belfast in good time for dinner. It was indeed a surprise to many of the friends to find so close to our city a sanctuary with all its historic and work of the congregation."

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BELFAST DOMESTIC MISSION.

An attractive ceremony took place on the afternoon of Sunday, May 26th, in the above Mission, when the Rev. R. Nicol Cross, M.A., received in the name of the Management Committee the gift of a Communion Table from the children and teachers of the Sunday School, made on their behalf by Mr. F. M. Pett.

Mr. Cross expressed in warm terms the Committee's appreciation of the practical interest shown, saying it was most appropriate their gift should be that which would be used in commemoration of One who was always a Friend to little children, and in after years, when the children themselves gathered round to partake of Communion from the self-same table, they would recall this day with satisfaction and congratulation. He remembered that a Hymn Board had been given by the children the previous year, and it was a matter for congratulation that the members of the Sunday School had the welfare of the Mission so much at heart that they wished to beautify and embellish their Church. The pence contributed Sunday after Sunday meant more than mere money, for it represented sacrifice and self-denial on the part of parents and scholars, and it was in consequence all the more admirable that their collections should be used for presentations such as these. He felt sure that the members, both of School and Mission, would continue to support the Missioner, Rev. William Eakin, in the good work he was accomplishing, so that the improvement would be permanently maintained.

The occasion was also the Annual Flower Service, and special music was rendered by the choir and the recently formed Male Voice Quartette, with a solo from the organist, Mrs. Sherlock.

A thoughtful address in praise of Flowers was read by Miss Meta Lindsay, a youthful member of the choir.

It was refreshing to participate in this display of whole-hearted interest exhibited by the younger element, and the future of the Mission is assured if this interest continues.

E. M. JACKSON.

THE PLYMOUTH BRETHREN SCANDAL IN MONEYREA BURYING GROUND, 1893.

Mrs. W. Huddleson died at her residence, 13th February, and the funeral took place at the family burying-ground. From the commencement of her illness, four weeks prior to this date, the Rev. R. Lyttle attended at her sick bed. Two members of her family for some time had embraced the tenets of the Plymouth Brethren, but the remaining six members of the family were hostile to the movement. A leader of the sect had been brought specially from Glasgow, and the Brethren turned up in great force from long distances. Mr. Lyttle was unaware of all this. The invitation came to him by the funeral circular with the shoulder-scarf for the clergyman, according to the custom of the time and district. There was no indication of any dissent to Mr. Lyttle, and in the ordinary course Mr. Lyttle went through the usual service in the house. As soon as he had finished, to the consternation of the friends and relatives (excepting two), the Glasgow preacher proceeded with another service on very different lines, which lasted half-an-hour. Arriving at the grave, before Mr. Lyttle could begin, as stated in a previous number, the man from Glasgow again repeated the behaviour he had shown in the house. Mr. Lyttle then stood forward and said: Brethren, calmly and reverently, I have a word to say to you in reference to the address which has just been delivered. I have no desire to limit any man's liberty of speech, or to place any barriers in the way of any man's denunciation of his interpretation of the Scriptures, or his views on any subject whatever, however much I might differ from him. But I consider it a different matter when a man from Glasgow, or anywhere else, stands up and attributes to a woman, over her open grave, sentiments and convictions which she repudiated all her life, and on which I understand the speaker never heard a word from her. . . . . Before her death she complained with tears in her eyes of the great annoyance to which she had been subjected through numbers of the Plymouth Brethren sect, invading the sac-

red privacy of her death chamber, and harassing her with declarations, again and again repeated, that if she did not accept the special theological theory of Salvation propounded to her, her soul would burn for ever in hell. She told me that though she listened reverently she held to her own life-long convictions in perfect trustfulness, and that she only desired peace to die in the faith which she held. I saw her so late as Friday night, and there was no change in her theological convictions. She died in the early hours of Sunday morning. I leave you to draw your own conclusions as to the correctness of the representations which have just been made. Moreover, as her spiritual confidant, I can reveal to you, as no other man perhaps can, that she had no fear of death, that she believed thoroughly in God's eternal goodwill towards her, and that she rejoiced as ardently, and found a great strength and confidence in the faith and promises of the Gospel of Christ as ever disciple of the Master did. We, Unitarians, believing as we do in the hopes and promises of the Christian Church the immortality of the soul, the mercy of God, and the forgiveness of sins, and the life of never-ending progress beyond the grave—commit her mortal body to the dust, in the sure and certain faith that the spirit that dwelt therein has already appeared before the righteous Judge and Father of us all, who will give to every man according as his works shall be, and we have the further faith that the Providence of God will not be arrested in the life behind the veil until through remedial discipline and continuing progress He has brought His children into that perfection which Christ has told us shall be as the perfection of our Father which is in Heaven. As we have to bear the consequences of our sins here, so shall we have to bear them hereafter, and as punishment is remedial and not vindictive here, so shall it be hereafter. Herein we discern not the wrath but the love and mercy of God. In accordance with the trustfulness and humility of the Christian character we reverently refrain from usurping God's functions of judgment, as do those who declare who shall be saved and who shall not. What is mortal man, even though he be a Plymouth Brother, that he shall creep up the steps of God's judgment ladder and displace the Almighty from the seat of mercy, and blasphemously condemn all who differ from him to everlasting perdition Oh, it is infamy and sacrilege! If the doctrine promulgated here to-day in a manner uncourteous to the living and irreverent to the dead be true, then is the justice, the mercy and the love of God no more! As St. Paul tells us, God has given to every man the measure of faith, and we know this to be true. He has made it possible for me to believe more in one direction, and less in another, than the gentleman who has addressed you, and I say that if either of us is to be committed to an everlasting hell for opinions for which God has made our minds especially capable of holding, and made it inevitable that we should hold, then I say, judged by our weak standard of human justice, God is no longer a God of justice, love and mercy. I would remind you of that great law of God's universe—the law of cause and effect—that results are precisely as their causes; and would warn you in the language of Scripture that whatsoever a man soweth that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption; if he sow to the spirit he shall of the spirit reap life everlasting. I would that God would root out of every mind unmanly thoughts, and of every heart ungenerous and unloving sentiments; and, finally, I pray that God may persuade you all, as He persuaded Paul, that neither death nor life, nor things present, nor things to come shall be able to separate you from the love of God, which is in Christ Jesus our Lord.

Mr. Lyttle then led in prayer, after which the burial quietly proceeded. It was noticed that several relatives and friends, many of whom were Presbyterians, came forward and cordially thanked the reverend gentleman for his address.

Tues., 11th Feb , 1893.—On the other side of the cutting is an account of the installation on the day after of the Rev. M. T. Dunbar at Downpatrick.

The obituary notice of the late Lady Pirrie will appear in August Number.

REPORTS.

Clough. — In Clough Presbyterian Church special services were held on Sunday to mark the installation of a new Estey organ to replace the harmonium presented to the congregation in 1868 by one of the Murland family in memory of his son Robert. There were also on view two of the old long flutes which had originally led the praise, and the minister, Rev. J. Shaw Brown, briefly traced the evolution of praise from the flutes to the "kist o' whistles" (harmonium) onwards. Rev. J. Shaw Brown in the morning conducted the service, and gave an interesting address on "The Ministry of Song." Mrs. M'Clelland, contralto, sang "Bless the House" (Brake), in which her deep and rich-toned voice had ample scope. Mr. Montgomery, well-known in musical circles, whose fine bass voice is so suitable for sacred work, gave a dignified and impressive rendering of "How Lovely are Thy Dwellings" (Liddle). Master Gerald M'Cullough displayed wonderful power and clarity of tone in the solo "Where'er you walk." (Handel) Rev. H. M. M'Neilly, of Clough Presbyterian Church, in the evening, there being a large congregation, delivered a thoughtful address on "Worship," and the Belfast soloists rendered a musical programme as follows:—"Thanks be to God" (Dickson) and "Abide with Me" (Liddle), by Mrs. M'Clelland; "Calvary" (Rodney) and "Rest" (Handel), by Mr. Montgomery; "Angels ever bright and fair" (Handel), and "Holy City" (Adams), by Master Gerald M'Cullough. The organ, which was supplied by the long-established firm of Messrs. Hart and Churchill, Ltd., Wellington Place, Belfast, is in a handsome oak case of special design, and contains a good variety of useful stops, both for voluntary and congregational work. The tone is admirably suited to the acoustics of the building, and in the capable hands of Mr. Wm. M'Clelland, managing director, every stop from the harp aeolienne to the diapason was heard to the best advantage in his suitable voluntaries and in leading the praise.

Holywood. — On Sunday, the 2nd June, a meeting of the congregation was held in the Schoolroom after morning service, when a handsome tea and coffee service was presented to Mr. Donald Lockett on the occasion of his approaching marriage. Mr. W. Patterson was moved to the chair and said the congregation wished to take advantage of the opportunity the happy occasion afforded and make their young friend, Mr. Donald Lockett, a little presentation as a token and expression of their good wishes, and of the esteem and very warm regard they had for him. By his services in the Sunday School and in the choir, and in all the various activities of their Church Donald had placed them under great obligations to him. His services so gladly and willingly given, his modesty, his gentlemanly bearing at all times had endeared him to every one of them. The presentation on behalf of the congregation was made by Mrs. O. C. Nelson in a few well-chosen words and acknowledged in a happy little speech by Mr. Lockett, who hoped the presentation would be in frequent service in dispensing hospitality to members of the congregation in his new home at Orby Drive, Belfast. Congratulatory speeches were made by Mr. Robinson, Miss Greenfield, Mr. H. Shannon, jun., and Miss Lilla Patterson extolling his valued and valuable services to the Church since his arrival in Holywood, and the pleasant little ceremony was brought to a conclusion by the Chairman expressing to Donald and his bride the good wishes and sentiments of all their hearts in the words of the immortal Shakespeare—

> Joy, gentle friends! Joy and fresh days of love,
> Accompany your hearts.

Moneyrea. — A very happy function was held in the Lyttle Memorial School on Saturday evening, June 25th, when members of the congregation, choir, and Sunday School, after a sumptuous tea, presented the organist, Mrs. McCartney, who was married recently, with a handsome wireless set and an overmantel by the hands of the two youngest members of the Sunday School—James Hill and Dorothy McCullough. Congratulatory speeches were made by the minister, who presided, Mr.

Hugh Frame, and Mr. James Frame, after which Mr. and Mrs. M'Cartney responded in suitable terms. A miscellaneous programme followed, and the artistes were Messrs. G. Doyle, R. Smyth, J. Maxwell, and Miss B. Moore. Proceedings ended with the singing of the National Anthem.

CENTENARY CELEBRATIONS AT CRUMLIN.

Sunday, June 9th, saw an interesting gathering in the Crumlin Church. The occasion was a Service of Thanksgiving for the One Hundredth Anniversary of the laying of the foundation stone of the present building. The Rev. R. Nicol Cross preached an appropriate sermon, dealing with the beginnings of the Non-Subscribing movement in Ireland, and especially with the Remonstrant secession in Crumlin. The organ was played by Mr. Albert Taylor, of the First House in Belfast, and two fine solos were given by Miss L. Victoria Gordon, his principal contralto. The congregation was widely representative of our churches, there being present both Ministers and members of First Belfast, York Street, Antrim, Templepatrick, Raloo, and the local churches also were well represented.

An interesting feature was the small collection of exhibits of historical value displayed in the vestibule. These included a portion of an old yellow flute once part of the church "orchestra," which within living memory used to accompany the hymns; two very fine copper collecting pans with long wooden handles, the like of which the writer has never seen bettered; some photographs, old and new, of the church interior and exterior; the old pulpit Bible used by the Revds. N. Alexander, George Hill (the famous Ulster librarian), Francis M'Cammon and John Jennings, from 1805 to 1863. This Bible is remarkable, for it is a revised version, printed in 1805, and contains what one old lady thought did not exist at all, viz., an Apocrypha. In addition there were three tickets—one admitting to Dr. H. Montgomery's sermon on September 17th, 1837, at the opening of the new building for worsnip; another to Dr. J. Scott Porter's sermon on the opening of an organ in 1855, and the third to a soiree in 1853. These all were priced at one shilling each. Another reminder of old times was a slip from the "Northern Whig" of May 21st, 1935 reprinting the advertisement of the same date, 1835, asking for tenders for the erection of a new Meeting House in the village of Crumlin. The old barrel organ in the gallery was an object of great admiration, though sadly broken up, and the graves of five past ministers were visited, two or three of them being partly made of stones from the old church building.

Oral tradition has little indeed to say of the past history of this beautiful Meeting House, copied from the oval plan of First Belfast, and it is the writer's hope to gather into a booklet one day all that is of interest concerning the congregation and its past life. To this end he will be deeply grateful for even the merest crumbs of information—nothing will be too small for his purpose, and as far as possible everything will be acknowledged. One day all memory will be empty, so that as long as one remains who has anything to tell, it is a clear duty to tell it for the encouragement of those who shall come after us.

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Belfast Domestic Mission.—The Hon. Secretary would like, through the medium of this paper, to express deep thanks to all those who so kindly and generously responded to the request for flowers to decorate the Mission on the occasion of the Annual Flower Service. Where the donor's names were known an acknowledgment was made by post, but if anyone has been overlooked will they be good enough to take this acknowledgment as personal. It is a matter for congratulation that members of our churches continue to show practical interest in the work of the Mission.

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